



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

gnosticism, it must be remembered that he sees in the figures of that strange effort to reach intellectual satisfaction in religion something very much more than the figures and vocabulary with which Irenaeus has made us so familiar.

The Fourfold Gospel: Section I: Introduction.

By Edwin A. Abbott. (Diatessarica, Part X, Section 1.) Cambridge: University Press, 1913. Pp. xv+117. 2s. 6d. net.

The main idea of this book is that the Fourth Gospel is supplementary, corrective, or corroborative of the others, especially seeking to harmonize or set right contradictions or misunderstandings between the previous evangelists. That John's Gospel is supplementary is no new idea, that opinion having been put forth at least as early as the time of Eusebius (*H.E.*, iii. 24. 7). But Dr. Abbott argues that it supplements the others, especially Mark, in a subtler sense. With all Dr. Abbott's well-known learning and ingenuity, there is much that is merely fanciful in the present work, but there is not a little that fairly demands full consideration, and the whole is commended by Dr. Abbott's admirable patience and resourcefulness in research. It is at least plain that in some details in which Matthew and Luke departed from Mark's narrative, John quietly but effectually reaffirms Mark's positions, while in others he virtually corrects Mark. Thus the rebuke of Peter recorded by Mark and Matthew but omitted by Luke is reaffirmed by John, but as applied to Judas instead of to Peter (John 6:71). The symbolic element in John is touched upon by Dr. Abbott, but inconclusively. The adjustment of the historical and the symbolic elements in that Gospel still baffles him, as it does most interpreters. He remarks in his preface that he finds the Fourth Gospel, in spite of its poetic nature, is closer to history than he had formerly supposed (p. viii). It is his contention that some matters which Mark has reported "so harshly or obscurely as to induce Luke (and sometimes Matthew also) to alter them" are things on which early Christians would be greatly interested in having more light, and on which the Fourth Gospel actually seeks to throw such light (p. 25). Especial interest attaches to this as suggesting not only that the Gospel of John first circulated along with the Synoptics but that it was actually written to do so.

Religious Development between the Old and the New Testaments. By R. H. Charles. New York: Henry Holt & Co., 1914. 50 cents.

This book undertakes to sketch the history of religious thought among the Jews during the centuries immediately preceding the rise of Christianity. The first five chapters deal with

the development of certain great religious conceptions, such as the kingdom of God, the messianic hope, and the doctrine of a blessed future life. Chap. vi emphasizes the fact that during this period a process of constant reinterpretation of old formulas was going on. The last two chapters summarize and characterize each of the apocryphal and pseudepigraphic writings. Dr. Charles is unrivaled in his mastery of the literature of this period, and with this advantage he couples the ability to present his conclusions in a direct and clear style, so that his book not only should command the confidence of the non-specialist for whom it is intended, but also should prove of very great interest to specialist and non-specialist alike. One of the attractive features of the book as a presentation for popular use is the frequency with which advantage is taken of the opportunity to drive an important truth home to the reader's mind and heart. The chapter on reinterpretation is a splendid case in point. Not often is *multum in parvo* rendered so inviting as in this booklet.

The Culture of Ancient Israel. By C. H. Cornill. Chicago: Open Court Publishing Co., 1914. Pp. 168+xii plates. \$1.00.

This is a collection of five unrelated essays translated from the author's German by three separate hands. The title does not fit the contents, being too comprehensive and general. The five chapters deal with "The Early History of Israel," "Moses," "Education of Children in Ancient Israel," "Music in the Old Testament," and "The Psalms in Universal Literature." The essays represent the well-known views of the author, as made familiar to English readers by his *Prophets of Israel* and *History of Israel*. They also are written in the engaging style which we have learned to associate with the name of Cornill. The book is likely to be of great value to teachers and ministers.

Joshua—the Hebrew and Greek Texts. By S. Holmes. Cambridge: The University Press, 1914. 7s.

This is a detailed comparison, verse by verse, of the Hebrew and the Greek texts of Joshua. It results in the conclusion that the generally accepted superiority of the Hebrew text where it differs from that of the Septuagint is by no means a fact. On the contrary, the Hebrew text seems to be a deliberate revision of an older text which was identical with that used by the translators of the Septuagint Version. This conclusion seems well grounded. The book also contains many emendations of the Hebrew text which evince keen scholarship and sound judgment on the part of its author.

It is regrettable, however, that Mr. Holmes has made no use of the Washington manuscript,